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inscriptions this mark is prefixed to all numbers and has no value. The inscription on the front of the stone is an exhortation to the believers in the *Jinas*, to worship the feet of VÁSUPÚJYA. But some parts of this inscription, although fairly written, were not understood by the Pandit of the survey, who says that it contains words which are peculiar to the sect. The stone was in a small temple, but (when I visited the place) had been removed, in order to have the building repaired, to the *Pujári's* house.

I must also remark, that in digging a tank in the immediate vicinity, the people of Mr. Glas, surgeon to the station, found four small images of brass. On one is an inscription, which my people have some difficulty in explaining. It is dated after *Pársa* 925 : I presume years after the era of *Pársa*, probably meaning PÁRSWANÁT'HA, the twenty-third teacher of the *Jainas*. It is also dated at *Chámpánagara* ; but the rest of the inscription, probably in the old *Maghadha* or *Páli* language, could not be explained.

Description of the Temple of Párs'wanát'ha at Samét Síkhar. By Lieut. Col. WILLIAM FRANKLIN, M.R.A.S.

Read November 18, 1826.

At the foot of *Párs'wanát'ha's* mountain (*Samét Síkhar**), on the Ramghur frontier, and one hundred and thirty-six miles south of Bhágálpur, are situated the temples dedicated to *Párs'wanát'ha Iswara* (the twenty-third deified saint of the *Jains*), and constituting one of the principal places of the *Jain* worship in Hindust'hán. They consist of large square brick buildings painted white, with a dome in the centre, and four smaller domes at the four corners. The centre dome is crowned with a gilded spire, like the Piathas of the Buddhaic temples of Ava, as described by Colonel Symes.

The domes of all the temples are surmounted by crellisses of copper gilt, which shine like burnished gold. In front of each temple is a gallery for music, the instruments of which are constantly playing during the time of worship. A brick wall surrounds the whole ; and at the end is a *Dharma-sála*, or *Sarai*, for the use of visitors and worshippers. Within the area of the largest of these temples I witnessed a *pújá*, or act of worship performed at the temple. On a terrace was a square canopy of white cloth,

* Mount Sammeya or Samet sic'hara.—As. Res. vol. ix, p. 310.

below which was another smaller one of rich brocade, supported by four poles painted red. On an elevated throne, covered with brocade, and called by the natives *Sinhásan*, was seated a small black stone figure of PÁRSWANÁT'HA, sitting cross-legged, with his hands before him: on his head, fashioned like a turban, were seven expanded heads of serpents, the Coluber Naja, or hooded-snake of India, the invariable symbol of PÁRSWANÁT'HA. Below his feet were put flowers of the double marigold, and a small silver umbrella was placed erect before him. Underneath the umbrella incense was burning, and great quantities of marigolds were scattered about the place: at the sides of the throne were placed plantains, cocoa-nuts, betel leaf, and many kinds of fruits, as offerings to the deity. The two officiating priests had cloths tied over their mouths and underneath the chin, which were fastened to the top of the head to prevent their swallowing any thing that had life; two other priests wore a plain cloth or sheet. On a high tripod were placed the leaves containing extracts from the *Puránas*, which they chaunted aloud. The two head priests were sitting on the ground, the two others were standing, and all four were singing in praise of PÁRSWANÁT'HA. The ceremony was performed in the area of the temple. The priests sounded the conch and played on cymbals, and before the figure they burnt incense and sung hymns to his praise.

When a priest sounded the conch, one of the others offered three flags, called by the natives *Sathica*,* on a brass plate, upon which he put all kinds of perfumes, and then the whole band in the gallery struck up. From sunrise to sunset, nothing can be heard but the incessant din of their harsh and discordant music.

The ascent to *Párswanát'ha* mountain commences by a narrow path in a winding direction, surrounded on both sides by the thickest forest. It is steep, with loose stones overspreading the road: as you proceed the ascent becomes steeper, and the summit of the mountain in front presents a stupendous appearance. The course up is due south. No animal of any kind is to be seen. On an opening of the forest you gain an extensive

* Agreeably to the Jain tenets, these flags bear the following meaning:

1. *Jnyána*, knowledge;
2. *Dars'ana*, a sight of the divinity;
3. *Charitra*, worship of *Párswanát'ha*.

view of the *Jangal-tarái*,* and the temples at the bottom are seen to advantage. After passing over some level ground between the two hills, you again ascend, and shortly after complete the first range of this extraordinary mountain. You proceed over elevated ground, and commence a descent which brings you to the foot of the second range; then pass along the banks of the *Gandharva* rivulet, which runs in the bottom over its rocky bed in sonorous murmurs, amidst the gloom of a deep glen, and arched over head with umbrageous foliage: the road continues through the forest till you again reach the *Gandharva*, which you cross and commence the ascent to the second range. After crossing the rivulet you continue to ascend. On the right is seen a large block of quartz rock, covered over with red lead and oil, and dedicated to *Gandharva*, the presiding deity of the place. The ascent still continues, and the forest begins to thin. You are now at a very high elevation, and distinctly hear the roarings of the *Sítá* river in the bottom. The road continues in a winding direction, and at intervals you perceive the summits of *Párs'wanát'ha's* mountain appearing in bluff jagged peaks, eight in number, and towering to the clouds. You then commence a descent, which brings you to the *Sítá* river, in a bottom rolling over a bed of large mis-shapen rocks. On the right is a figure of HANUMÁN, and on the left a small temple dedicated to SÍTÁ, the wife of RÁMA. After crossing the rocky bed of the *Sítá* river, whose waters are cool, and clear as crystal, you now commence the ascent to the third range, which is far more difficult than the two former, and in some parts nearly perpendicular, the road being covered with large stones, from a foot and a half to two feet high, over the tops of which the traveller is obliged to pass with great hazard of his life. At this part of the ascent, though seated in a small litter or chair in a cramped position, it took twenty bearers to carry me over these stones; and so insecure is the footing, that a false step would have precipitated the whole of the party over a precipice of between three and four hundred feet in height into the valley below.

You now gain an opening in the forest from which the view is inexpressibly grand, the wide extent of the *Jangal-tarái* appearing as if beneath your feet, and looking like the surface of a pictured landscape.

* *Jangala*, forest, and *arái*, marsh: the woody, and marshy district south of Bhagalpur.

With very great difficulty I at length reached the summit, from which the view was at this time obscured by a thick haze, the result of a strong south-west wind, otherwise I can have no hesitation in supposing that the view would have equalled any thing ever witnessed. I tried, by means of a telescope, to discover the mountain *Tañur*, and also *Mandar*, but owing to the haze was disappointed: on the plain however I could discern the courses of five or six rivers which intersect this part of the *Jangal-taráĩ*. The coup d'œil upon the whole, though clouded, was magnificent.

The summit, emphatically termed by the Jains *Samét síkhar*, comprises a table-land, flanked by twenty small *Jain* temples, situated on the craggy steeps and in different parts of the mountain. The temples in shape very much resemble an extinguisher. In them are to be found the *Vasu-Pádukas*, or sacred feet, similar to what are seen in the *Jain* temple at *Chámpánagar*.

The figure of PÁRS'WANÁT'HA is in the temple below: but on the south side of the mountain, about half-way down, is a very large and handsome flat-roofed temple, containing several figures of this deity, which exhibit the never-failing attributes of PÁRS'WANÁT'HA and the *Jain* religion, viz. the crowned serpent and cross-legged figures of *Jinéśwará*, or *Jina*, the ruler and guardian of mankind.